

Iniunctions.

¶ Iniunctions ge-

*uen by the Queenes Maiestie, as
wel to the Cleargie, as to the Laitie
of this Realme,*



He Queenes most roy-
all Maiestie, by the ad-
uise of her most hono-
rable counsayle, inten-
ding the auancement
of the true honour of
almightie GOD, the
suppression of supersti-
tion through all her
highnesse Realmes and
dominions, & to plant
true religion, to the extirpation of all hypocrisie,
enormities, & abuses, (as to her duetie apparte-
neth) doth minister vnto her louing subiects these
godly Iniunctions hereafter folowyng. All which
Iniunctions, her highnesse willeth and commaun-
deth her louing subiectes obediently to receiue,
and truely to obserue and keepe, euery man in
their offices, degrees, and states, as they
wyll auoyde her hyghnesse dis-
pleasure, and the paynes
of the same hereafter
expressed,

(.)

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The syfte is, that all
 Deans, Archdeacons,
 Parsons, Vicars, and
 al other Ecclesiastical
 persons, shal faithful-
 ly keepe and obserue,
 & as farre as in them
 may lye, shal cause to
 be obserued and kepte
 of other, al and singu-
 ler lawes & statutes

^I
 usurped and
 forraigne auc-
 thoritie.

made for the restorving to the crowne the aun-
 cient iurisdiction ouer the state Ecclesiasticall,
 and abolyshyng of all forraigne power, repug-
 naunt to the same. And furthermore all Ec-
 clesiasticall persons hauing cure of soule, shal
 to the vttermost of their witte, knowledge, and
 learnyng, purely, sincerely, and without any
 colour or dissimulation, declare, manifest, and o-
 pen foure tymes euery yeere at the least, in their
 Sermons and other Collations, that all usur-
 ped and forraigne power, hauing no establissh-
 ment nor ground by the lawe of GOD, is for
 mooste iuste causes taken away and abolyshed:
 and that therefore no maner of obedience and
 subiECTION within her herghnesse Realmes and
 dominions, is due vnto any suche forraigne
 power. And that the Queenes power within her
 Realmes and dominions, is the hyghest power
 vnder GOD, to whom all men within the same
 Realmes and dominions by Gods lawes owe
 fealtie and obedience, afore and aboue
 all

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al other powers and potentates in earth.

Images.

- 2 Besydes this, to the intent that al superstition and hypocrisie crepte into diuers mens hartes, may banyshe away, they shall not set forth or extoll the dignitie of any images, reliques, or miracles, but declaring the abuse of the same they shall teache that al goodnesse, health, and grace, ought to be both asked and looked for only of God, as of the very aucthour and geuer of the same, and of none other.

At Sermon euery moneth

Workes of fayth.

Workes of many deuils.

- 3 Item, that they the persons aboue rehearsed, shall preache in theyr Churches, and euery other cure they haue, one Sermon euery moneth of the yere at the least, wherein they shall purely and sincerely declare the worde of God, and in the same exhort theyr hearers to the workes of fayth, as mercye and charitie, specially prescribed and commaunded in scripture: and that the workes deuised by mans fantasies besydes scripture (as wandryng of pilgrimages, setting vp of candels, praying vpon beades, or suche lyke superstition) haue not only no promise of rewarde in scripture for doyng of them: but contrariwise, great threatennges and maledictions of God, for that they be thinges tendyng to idolatrie and superstition, which of al other offences God almightie doth most detest and abhorre, for that the same diminish the most his honour and glorie.

Quarter Sermon of Homilies.

- 4 Item, that they the persons aboue rehearsed, shall preache in their owne persons once in euery quarter of the yere at the least, one Sermon yncensed specially thereunto, as

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hereafter: or els shal reade some Homilee prescribed to be vsed by the Queenes authoritie, every Sunday at the leaste, vnlesse some other preacher sufficiently licensed, as hereafter chaunce to come to the Parithe for the same purpose of preaching.

Item, that euery holy day through the yeere, when they haue no sermon, they shall immediately after the Gospell, openly and playnely resite to theyr Parishioners in the pulpit, the Vater noster, the Creede, and the ten commaundementes in english, to the intent the people may learne the same by hart, exhorting al parentes and householders, to teache theyr chyldren and seruantes the same, as they are bounde by the lawe of God and conscience to doo.

5
The Vater noster, Creede, & ten commaundementes.

Also that they shall prouide within thre monethes next after this visitation, at the charges of the Parithe, one booke of the whole Bible of the largest volume in englishe: and within one xii. monethes next after the sayde visitation, the Paraphrases of Erasmus also in englishe bypon the Gospelles, and the same set vp in some conuenient place within the sayde Church that they haue cure of, where as their Parishioners, may moste commodiously resorte vnto the same, and reade the same, out of the tyme of common seruice. The charges of the Paraphrases shalbe by the parson or proprietarye and Parishioners, one by equall portions. And they shall discourage any man from the reading of any part of the same in Latine or in englishe, but shall

6
The Bible and Paraphrases.

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rather exhort euery person to reade the same with great humilitie and reuerence, as the very lyuely woorde of **GOD**, and the speciall foode of mans soule, whiche all **Christian** persons are bounde to imbrace, beleue, and folowe, yf they looke to be saued: whereby they may the better knowe their dueties to **GOD**, to theyr soueraigne Ladye the **Queene**, and theyr neyghbour, euer gently and charitably exhorting them, and in her **Maiesties** name strayghtly chargyng and commaunding them, that in the readyng thereof, no man to reason or contende, but quietly to heare the reader.

7
Haunting of Alehouses by Ecclesiasticall persons.

Also the sayde Ecclesiasticall persons, shall in no wyse at any vnlawful tyme, nor for any other cause then for their honest necessities, haunt or resorte to any **Tauernes** or **Alehouses**. And after their meates they shall not geue them selues to drynking or riot, spendyng their tyme idelly by day or by nyght, at dyce, cardes, or tables playyng, or any other vnlawful game: but at al times as they shall haue leysure, they shall heare or reade somewhat of holy scripture, or shall occupy them selues with some other honest studie or exercise, and that they alwayes doo the thynges whiche apperteyne to honestie, and endeuour to profite the common wealth, hauing alwayes in mynde that they ought to excel al other in puritie of lyfe, and should be examples to the people to lyue wel and **Christianly**.

8
Preachers not licensed.

Also, that they shall admit no man to pr within any theyr cures, but such as sh

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unto them to be sufficiently licensed therunto by the Queenes Maiestie, or by Archbishop of Can-
terburie, or the Archbishop of Yorke, in eyther
their Prouinces, or the Bpshopp of the Diocesse, or
by the Queenes Maiesties visitours. And such
as shalbe so licensed, they shal gladly receiue, to de-
clare the woorde of GOD at conuenient times,
without any resistance or contradiction. And
that no other be suffered to preache out of his
owne cure or parish, then such as shalbe licensed,
as is aboue expessed.

Also, if they doo or shal know any man within
their parische, or els where, that is a letter of the
woorde of God to be read in Englishe, or sincerely
preached, or of the execution of these by Queenes
Maiesties Iniunctions, or a fauour of any usur-
ped and forraigne power, nowe by the lawes of
this realme iustly reiecte and taken away, they
shal detect and present the same to the Queenes
Maiestie, or to her counsaile, or to the Ordinary,
or to the Justice of peace next adioyning.

9
Letters of the
woorde.

fauours of the
usurped power

Also, that the Parson, Vicar, or Curate,
and Parishioners of euery Parische within this
Realme, shall in their Churches and chappelles
keepe one booke or Register, wherein they shall
wryte the day and yere of euery weddyng, chri-
stening, and buryall, made within the Pa-
rish for theyr tyme, and so euery man succee-
them lyke wyse; and also therein shall
wryte

10
A Register.

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write euery persons name that shalbe so wedded, christened, and buryed. And for the safe keeping of the same booke, the Parish shalbe bound to provide of their common charges, one sure Coffer with two lockes and keyes, whereof the one to remayne with the Parson, Vicar, or Curate, and the other with the Wardens of euery Parische Church, or Chappell, wherein the sayde booke shalbe layde by. Whiche booke they shall euery Sunday take forth, and in the presence of the said Wardens, or one of them, write and recorde in the same all the weddinges, christenynge, and burialles, made the whole weeke before: and that done, to lay by the booke in the sayde coffer, as afore. And for euery time that y^e same shalbe omitted, the partie that shalbe in the fault therof, shal forfeite to the sayde Church. iii. s. iiii. d. to be imployed the one halfe to the poore mens boze of that parische, the other halfe towarde the reparynge of the Church.

Distribution
of the fourtie
part.

- II Furthermore, because the goodes of the Church are called the goodes of the poore, and at these dayes nothing is lesse seene then the poore to be susteyned with the same: al Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed men within this Deanrie, not beyng resident vpon their benefices, whiche may dispende peerele twenty poundes or aboue, epther within this Deanrie, or els where, shall distribute hereafter among their poore Parish

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Or other inhabitauntes there, in the presence of the Churchwardens, or some other honest men of the parish, the fourtieth part of the frutes and reuenues of their sayde benefice, least they be worthly noted of ingratitude, which reseruyng so many partes to them selues, can not bouchsafe to impart the fourtieth portion therof among the poore people of that paryshe, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spring, the more for the execution of the premisses, every Parson, Vicar, Clarke, or beneficed man within this Deanry, hauing yeerely to dispende in benefices and other promotions of the Church an hundred poundes, shall geue.iii.li.vi.s.viii.d. in exhibition to one scholler in any of the Uniuersities, and for as many. C. li more as he may dispende, to so many scollers more shall geue like exhibition in the Uniuersitie of Oxford or Cambridge, or some Gramer schole, whiche after they haue profited in good learning, may be partners of theyr Patronages, cure, and charge, as well in preaching, as otherwys in execution of their offices, or may, when nede shalbe, otherwise profite the common weale with theyr counsaile and wysedome.

Also that all Proprietaries, Parsons, Vicars, & Clarke, hauing Churches, Chappels, or Mansions within this Deanerie, shal bestowe yeerely hereafter vpon the same Mansions, or Chauncels of their Churches, beyng in decay, the fyfth part of that theyr benefices, tyll they be fully repayed

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prayed, and shall alwayes keepe and maynteyne in good estate.

I 4
Reading of the
Iniunctions.

Also, that the sayde Parsons, Vicars, & Clerks, shall once every quarter of the yeere reade these Iniunctions geuen vnto them, openly and deliberately before al their parishioners, at one time, or at two seuerall tymes in one day, to the intent that both they may be the better admonished of theyr duetie, and theyr said parishioners the more moued to folowe the same for theyr part.

I 5
Payment of
Tythes.

Also forasmuche as by lawes establyshed, every man is bounde to pay his Tythes: no man shall by colour of duetie omitted by theyr Curates, deteine theyr tithes, and so requite one wrong with another, or be his owne iudge, but shall truely pay the same, as he hath ben accustomed, to theyr Parsons, Vicars, and Curates, without any restraint or diminution. And suehe lacke & default as they can iustly fynd in theyr Parsons and Curates, to cal for reformation therof at theyr Ordinaryes and other Superiours, who vpon complaint and due prooofe thereof, shall resourme the same accordyngly.

I 6
The newe Te:
stament & Pa:
raphrases.

Also that every Parson, Vicar, Curate, and stipendarie priest, beyng vnder the degree of a maister of Arte, shall prouide & haue of his owne within thre monethes after this visitation, the newe Testament both in Latine & in Englyshe, with Paraphrases vppon the same, conferryng the one with the other. And the Byschoppes and other ordinaries by them selues, or their officers, in their synodes and visitations, shall examine the

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the sayde Ecclesiastical persons, howe they haue profited in the studie of holy scripture.

Also, that the vice of damnable dyspayre may 17
be clearely taken away, and that fyme beleefe Comfortable
sentences for
the syche.
and stedfast hope may be surely conceiued of all
theyr parishioners beyng in any daunger, they
shal learne and haue alwayes in a redynesse, such
comfortable places and sentences of scripture, as
doo set forth the mercy, benefites, and goodnesse
of almyghtie God, towarde al penitent and be-
leeuing persons, that they may at al times when
necessitie shall requyre, promptly comferte theyr
flocke with the lyuely worde of God, whiche is
the only stay of mans conscience.

Also, to auoide all contention and stryfe, whi- 18
che heretofore hath rysen among the Queenes Procession to
be left.
Maiesties Subiectes in sundrye places of her
Realmes and dominions, by reason of fonde
curtesie, and chalengyng of places in procession,
and also that they may the more quietly heare
that which is sayde or song, to theyr edifyng,
they shal not from henceforth in anye Paryshe
Churche, at any tyme vse any Procession about
the Churche or Churchyard, or other place,
but immediatly before the tyme of Communion
of the Sacrament, the Priestes, with other of
the Quyer, shall kneele in the myddes of the
Churche, and syng or say playnly and distinctlye
the Letanie which is set forth in Englishe, with The Letanie,
al the Suffrages folowing, to the intent the peo-
ple may heare and answere. And none other pro-
cession

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Let hearyng of
Divine service.

cession of Letanie to be had or used, but the sayde Letanie in englishe, adding nothyng thereto, but as it is nowe appoynted. And in Cathedrall or Collegiate Churches, the same shalbe doone in such places, and in suche sorte, as our Commissioners in our visitation shall appoynt. And in the time of the Letanie, of the common prayer, of the Sermon, and when the priest readeth the scripture to the parishioners, no manner of persons, without a iust a brgent cause, shall use anye walking in the Church, ne shall departe out of the church: and all ryinging and knollyng of belles shalbe utterly forborne for that tyme, except one bell in convenient tyme to be rong or knolled before the Sermon. But yet for the retyning of the perambulation of the circuites of parishes, they shal once in the yere at the tyme accustomed, with the Curate and the substanciall men of the parische, walke about their parishes as they were accustomed, and at theyr retorne to the Church, make their common prayers.

19
Perambulation
of parishes.

Provided, that the Curate in theyr sayde common perambulations, used heretofore in the dayes of Rogations, at certayne convenient places, shall admonyshe the people to geue thanks to God, in the beholdyng of Gods benefites, for the increase and abundaunce of his frutes upon the face of the earth, with the saying of the. Ciii. Psalme, Benedic anima mea. &c. or such lyke. At whiche tyme also the same minister shall inculke these or such sentences, Cursed be he which tran-
slateth

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stateth the boundes and dolles of his neighbour.
Of such other order of prayers as shalbe hereafter
appoynted,

Item, all the Queenes faythful and louyng
subiectes, shall from hencefoorth celebrate and
keepe their holy day according to Gods holy wyl
and pleasure, that is, in hearyng the word of God
read and taught, in priuate & publique prayers,
in knowledgyng their offences to God, & amen-
dement of the same, in reconcilyng them selues
charitably to their neighbours where displeasure
hath ben, in often tymes receyuyng the commu-
nion of the very body and blood of Christ, in visi-
tyng of the poore and sycke, vsyng al sobernesse
and godly conuersation: yet notwithstanding,
al Parsons, Vicars, and Curates, shall teach and
declare vnto their Parishioners, that they may
with a safe and quiet conscience, after their com-
mon prayer in the tyme of haruest, labour vpon
the holy and festiuall dayes, and saue that thyng
whiche God hath sent: and yf for any scrupulosi-
tie or grudge of conscience, men should superstiti-
ously absteyne from working vpon those dayes,
that then they shoulde greuously offende and dis-
please God.

Also, forasmuche as variaunce and contenti-
on is a thing that most displeaseth God, and is
most contrary to the blessed Communion of the
body and blood of our sauour Christe, Curates
shall in no wyse admit to the receiuing thereof,
any of theyr cure and flocke, whiche be openlye

B iii

known

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Spendyng of
the holy day.

21

Open conten-
ders to be re-
conciled or
penly.

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knowne to lyue in synne notorions without repentaunce, or who hath malitiously and openly contended with his neyghbour, vnlesse the same doo first charitably and openly reconcile him selfe agayne, remitting al rancour and malice, whatsoever controuersie hath been betweene them. And neuerthelesse, their iust titles & rightes they may charitably prosecute before suche as haue authoritie to heare the same.

22
Cōtemners of
laudable cere-
monies.

Also, that they shal instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the Church, commaunded by publique authoritie to be obserued.

23
The abolish-
ment of things
superstitious.

Also, that they shal take away, vtterly extincite and destroy al Shrines, coueryng of Shrines, al Tables, Candeltickes, Tryndalles, and rolles of ware, pictures, payntynaes, and all other monumentes of fained myracles, pylgrimages, idolatrie, and superstition, so that there remayne no memory of the same in walles, glasse windowes, or els where within their Churches and houses, preseruyng neuerthelesse, or repayryng both the walles and glasse wyndowes, and they shal exhort all their parishioners to doo the lyke within theyr seuerall houses.

24
The pulpyt.

And that the Churchwardens at the common charge of the parishioners, in euery Church shal prouide a comely and honest pulpyt, to be set in a conuenient place within the same, & to be there seemely kept for the preaching of Gods worde.

Also,

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Also they shall provide and have within three²⁵ monethes after this visitation, a strong chest, ^{The chest for the poore.} with a hole in the upper part thereof, to be provided at the cost and charge of the parishes, having three keyes, whereof one shall remaine in the custodie of the Parson, Vicar, or Curate, and the other two in the custodie of the Churchwardens, or any other two honest men, to be appointed by the parish from yeere to yeere. Whiche chest you shall set and fasten in a moste convenient place, to the intent the parishioners shoulde put into it theyr oblations and almes for theyr poore neighbours. And the Parson, Vicar, and Curate, shall diligently from tyme to tyme, and speciallly when men make theyr Testamentes, call upon, exhorde, and moove theyr neighbours to conferre and geue as they may well spare, to the sayde chest, declaring unto them, whereas heretofore they have been diligent to bestowe muche substance other wyse then God commaunded, upon pardons, pylgrimages, Crenelles, deckyng of images, offering of Candelles, geuyng to fryers, and upon other lyke blinde deuotions: they ought at this tyme to be muche more redye to helpe the poore and needye, knowyng that to relieue the poore, is a true worshippynge of GOD, required earnestlye vpon payne of everlastyng damnation: and that also whatsoever is geuen for their comfort, is geuen to Christe hym selfe, and so is accepted of hym, that he will mercifullye rewarde the same with everlastyng lyfe. The whiche almes and deuotion of the people,

the

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The distributi-
on of the
almes.

the keepers of the keyes shal at tymes conuenient, take out of the chesse, and distribute the same in the presence of the whole parische, or syre of them, to be truely and faithfully deliuered to theyr most needie neighbours. And yf they be prouided for: then to the reparation of high wayes next adioy- nyng, or to the pooze people of suche parishes neare, as shal be thought best to the sayd keepers of the keyes. And also the money whiche ysleth of fraternities, Guildes, and other stockes of the church (except by the Queenes Maiesties aucto- ritie it be otherwyle appoynted) shalbe put in the sayde chest, and conuerted to the sayde vse. And also the rentes of landes, the profite of cattel, and money geuen or bequeathed to Obites & Dir- ges, and to the fyndyng of Torches, lyghtes, Ca- pers, and Lampes, shalbe conuerted to the sayde vse: sauing that it shalbe lawefull for them to be- stowe part of the sayde profites vpon the repara- tion of the sayd Church, yf great neede require, and whereas the parische is very pooze, and not able otherwyle to repayre the same.

Symonie.

62

Also to auoyde the detestable sinne of Symo- nye, because buyng and sell yng of Benefices is execrable before God: therefore all such persons as buy any Benefices, or come to them by fraude or deceyte, shalbe depriued of suche Benefices, and be made vnable at any tyme after to receyue any other spirituall promotion: and suche as doo sel them, or by any colour doo bestowe them for theyr owne gayne and profite, shall loose theyr
ryght

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right and title of patronage, and presentment for that tyme, and the gyft thereof for that vacation, shall apparteine to the Queenes Maiestie.

Also, because through lacke of preachers in many places of the Queenes realmes & dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curates, shall reade in their Churches euery Sunday, one of the Homilies whiche are and shalbe set forth for the same purpose by the Queenes authoritie, in suche sort as they shalbe appoynted to doo in the preface of the same.

27

Homilies to be read.

Also, where as many vndiscreete persons do at this day vncharitably contemne & abuse priestes and ministers of the Church, because some of them (hauing small learnyng) haue of long time fauoured fond phantasies, rather then Gods trueth: yet for as muche as their office and function is appoynted of God, the Queenes Maiestie willet and chargeth al her louyng subiectes, that from henceforth they shal vse them charitably & reuerently for theyr office and ministration sake, and specially such as labour in the setting forth of Gods holy woorde.

28

Contempt of Ministers.

Item, although there be no prohibition by the worde of God, nor any example of the primitive Church, but that the priestes and ministers of the Church may lawfully for the auoydying of fornication, haue an honest and sober wyfe, and that for the same purpose the same was by Acte of Parliament in the tyme of our deare brother King Edward the syrth made lawfull: where-

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Upon a great number of the Cleargie of this Realme, were then married, and so yet continue. Yet because there hath grown offence, and some slander to the Church by lacke of discrete and sober behauiour in many Ministers of the church, both in choosyng of their wyues, and in indiscrete lyuyng with them, the remedie wherof is necessarie to be sought: It is thought therefore very necessarie, that no maner of Prieste or Deacon shal hereafter take to his wyfe any maner of woman, without the aduice and allowance fyrst had, upon good examination by the Bysshoppe of the same Diocesse, and two Iustices of the peace of the same Shyre, dwelling nexte to the place where the same woman hath made her moste abode before her mariage, nor without the good wyll of the parentes of the sayde woman, yf she haue any lyuyng, or two of the next of her kynsfolkes, or for lacke of knowledge of suche, of her maister or maistresse where she serueth. And before he shalbe contracted in any place, he shall make a good and certayne prooofe thereof to the Minister, or to the congregation assembled for that purpose, whiche shalbe upon some holy day where diuers maye be present. And yf any shall do otherwyse, that then they shal not be permitted to minister eyther the woorde or the Sacramentes of the Church, nor shalbe capable of any Ecclesiasticall Benefice. And for the manner of marriages of any Bysshoppes, the same shalbe allowed and approoued by the Metropolitane of the Province, & also by suche Commissioners as the

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the Queenes Maiestie shall thereunto appoynt. And if any maister, or Deane, or any head of any Colledge, shall purpose to marrie, the same shall not be allowed, but by suche to whom the visita- tion of the same doeth properly belong, who shall in anye wyse prouide that the same tende not to the hynderaunce of their house.

Item, her Maiestie beyng desyrous to haue the Prelacie and Cleargie of this Realme to be had aswell in outwarde reuerence, as otherwise regarded for the worthinesse of their ministeries, and thinking it necessarie to haue them knowne to the people in all places and assemblies, both in the Church, and without, and thereby to receyue the hououre and estimation due to the speciall messengers and ministers of almightie G D B: wylleth and commaundeth that al Archbishops, and Byschoppes, and al other that be called or admitted to preachyng or ministerie of the Sacra- mentes, or that be admitted into anye vocation Ecclesiasticall, or into any societie of learnyng in eyther of the vniuersities, or els where: shal vse and weare such seemely habites, garmentes, and such square cappes, as were most commonly and orderly receiued in the latter yere of the raigne of kyng Edward the syxt, not therby meanyng to attribute any holynesse or special woorthinesse to the sayde garmentes, but as Saint Paul wry- teth, Omnia decenter & secundum ordinem fiant. 1 Cor. 14. Cap.

30

Of apparell
of Ministers.

C ii

Item,

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- 31** *Heresies.* Item, that no man shal wilfully and obstinately defende or maynteyne any heresies, errours, or false doctrine, contrary to the fayth of Christ and his holy scripture.
- 32** *Charmers.* Item, that no persons shal vse charmes, sorceries, enchantmentes, witchcraft, soothsaying, or any such lyke deuylsbe deuce, nor shal resorte at any time to the same for counsaile or helpe.
- 33** *Absence from common prayer.* Item, that no persons shall, neglecting their owne parish Church, resort to any other Church in tyme of common prayer or preaching, except it be by the occasion of some extraordinary sermon, in some parische of the same towne.
- 34** *Inholders and Alehouses.* Item, that no Inholder or Alehousekeepers, shal vse to sel meate or drinke in the tyme of common prayer, preaching, reading of the Homilies, or scriptures.
- 35** *Images in houses.* Item, that no persons keepe in their houses any abused images, tables, pictures, payntynges, and other monumentes of faigned miracles, pylgrimages, idolatrie, and superstition.
- 36** *Disturbers of Sermons or services.* Item, that no man shall wyllyngly let or disturbe the preacher in tyme of his sermon, or let or discourage any Curate or minister to syng or say the diuine seruice nowe set forth, nor mocke or jest at the Ministers of suche seruice.
- 37** *Rash talkers of scripture.* Item, that no man shal talke or reason of the holy scriptures rashly, or cōtentionously, nor maynteyne any false doctrine or errour, but shall commune of the same when occasion is geuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstandyng.

Item,

Iniunctions.

Item, that no man, woman, or chyldre, shalbe ³⁸
 otherwyle occupied in the tyme of the seruice, ^{Attendauit to}
 then in quiet attendaunce to heare, marke, and ^{the seruice,}
 vnderstande that is read, preached, and mini-
 stred.

Item, that euery Scoolemaster and Teacher, ³⁹
 shal teache the Grammer set forth by Kyng Hen- ^{The Grammer}
 rie the eyght of noble memoire, and continued in ^{of Kyng Henry}
 the tyme of Kyng Edward the syxth, and none ^{the eyght.}
 other.

Item, that no man shall take vppon hym to ⁴⁰
 teache, but suche as shalbe allowed by the Ordi- ^{Allowance of}
 narie, and founde meete, as wel for his learning ^{Scolemasters.}
 and dexteritie in teachyng, as for sober and ho-
 nest conuersation, and also for ryght vnderstan-
 dyng of Gods true religion.

Item, that all teachers of chyldren, shall styre ⁴¹
 and moue them to the loue and due reuerence of ^{Due tie of scols}
 Gods true religion, now truely set forth by pub- ^{masters.}
 lique aucthoritie.

Item, that they shal accustome their schollers ⁴²
 reuerently to learne such sentences of scriptures, ^{Sentences of}
 as shalbe mooste expedient to enduce them to all ^{scripture for}
 godlynelle. ^{scollers.}

Item, for as much as in these latter dayes, ma- ⁴³
 ny haue ben made priestes, beyng chyldren, and ^{Unlearned}
 otherwyle vtterly vnlearned, so that they coulde ^{Prestes.}
 reade to say Mattens & Masse: the Ordinaries
 shal not admit any suche to any cure or spiritual
 function.

Item, euery Parson, Vicar, and Curat, shal ⁴⁴
 vpon euery holy day, and euery seconde Sunday ^{The Cates}
 in ^{chylme.}

Injunctions.

in the yere, heare and instruct al the youth of the parishe, for halfe an houre at the least before evening prayer, in the ten Commaundementes, the articles of the beleefe, and in the Lordes prayer, and diligently examine them, and teache the Catechisme set forth in the booke of publique prayer.

45
The booke of
the afflictions
for religion.

Item, that the Ordinaries doo exhibite vnto our Visitours their bookes, or a true copie of the same, containing the causes why any person was imprisoned, famished, or put to death for religion.

46
Overseers for
serutce on the
holy dayes.

Item, that in every paryshe, three or foure discrete men, which tender Gods glory and his true religion, shalbe appoynted by the Ordinaries, diligently to see that all the parishioners duly resort to their Church vpon all sundayes and holy dayes, and there to continue the whole tyme of the godly seruice. And al suche as shalbe found slacke or negligent in resortyng to the church, hauing no great nor vrgent cause of absence, they shall straitly cal vpon them, and after due monition, yf they amend not, they shal denounce them to the Ordinarie.

47
Inuentories
of Church
goodes.

Item, that the Churchwardens of every paryshe, shal deliuer vnto our Visiters the Inuentories of Vestmentes, Copes, and other Ornamentes, Plate, Bookes, & specially of Brayles, Touchers, Legendes, Processionals, Hymnals, Manuelles, Portuelles, and suche lyke, apperteyning to their church.

Item

Iniunctions.

Item, that weekly vppon wednesdayes and 48
 Frydayes, not beyng holy dayes, the Curate at Service on
 the accustomed houres of Service shal resorte to Wednesdayes
 and Fridayes.
 Churche, and cause warnyng to be geuen to the
 people by knollyng of a Bel, and say the Letanie
 and prayers.

Item, because in diuers Collegiate, and also 49
 some parish Churches, heretofore there hath ben Continuance
 of syngyng in
 the Churche.
 lyuynges appoynted for the maynteynaunce of
 men and childzen, to vse singing in the church, by
 meanes wherof, the laudable science of musicke
 hath ben had in estimation, & preserved in know-
 ledge: the Queenes Maiestie, neyther meanyng
 in any wyse the decay of anye thyng that myght
 conueniently tende to the vse and continuance
 of the sayde science, neyther to haue the same in
 any parte so abused in the church, that therby the
 common prayer shoulde be the worse vnderstand
 of the hearers, wylleth and commaundeth, that
 fyrst no alteration be made of suche assignemen-
 tes of lyuyng, as heretofore hath ben appoynted
 to the vse of syngyng or musicke in the Churche,
 but that the same so remayne. And that there be
 a modest & distinct songue, so vled in all partes of
 the common prayers in the church, that the same
 may be as playnely vnderstanded, as yf it were
 read without syngyng, and yet neuerthelesse, for
 the comfortyng of suche that dellyght in musicke,
 it may be permitted that in the begynnyng, or
 in the ende of common prayers, eyther at mo-
 nyng or euenyng, there may be song an Hymne,

Iniunctions.

Of such like sort, to the praise of almighty god, in the best sort of melodie and musicke that maye be conueniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceyued.

50
Against flamm-
berous and in-
famous wordes

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and therbyon flaundersous wordes and raylings, wherby charitie the knot of al christian societie is losed: the Queenes Maiestie being moste desyrous of all other earthly thynges, that her people shoulde lyue in charitie both towarde God and man, and therein abounde in good woorkes, wylleth, and straitely commaundeth al maner her subiects, to forbear all bayne and contentious disputations in matters of religion, & not to vse in despite or rebuke of any person, these conuicious wordes, papist, or papistical heretike, scismaticke, or sacramentarie, or any suche like wordes of reproche. But yf any maner of person shal deserue þe accusation of any such, that fyrst he be charitably admonished thereof, and yf that shal not amende hym, then to denounce the offender to the Ordinarie, or to some higher power, hauing aucthoritie to correcte the same.

51
Against heretikal and seditious bookes.

Item, because there is a great abuse in the printers of bookes, which for couetousnes chesely regarde not what they print, so they may haue gayne, whereby aryseth great disorder by publication of vnfruyfull, bayne, and infamous bookes,

Iniunctions.

booke and papers: the Queenes Maiestie straitly
 charge and commaundeth, that no maner
 of person shal print any maner of booke or paper,
 of what sort, nature, or in what language so euer
 it be, except the same be fyrste licensed by her
 Maiestie by expresse wordes in writting, or by
 syre of her priue counsell: or be perused & licensed
 by the Archbishops of Canterbury and Yorke,
 the Bishop of London, the Chauncelors of both
 Uniuersities, the Bishop being Ordinarie, and
 the Archdeacon also of the place where any suche
 shalbe printed, or by two of them, wherof the Or-
 dinarie of the place to be alwayes one. And that
 the names of suche as shal allowe the same, to be
 added in the ende of euery suche worke, for a testi-
 monie of the allowance thereof. And because
 many pamphelletes, playes, and ballettes, be of-
 tentymes printed, wherein regarde woulde be
 had, that nothing therein should be either hereti-
 call, seditious, or vnseemely for Christian eares:
 her Maiestie lyke wyse commaundeth, that no
 maner of person shal enterpryse to print any such,
 excepte the same be to hym licensed by suche her
 Maiesties Commissioners, or three of them, as be
 appoynted in the Citie of London, to heare and
 determine diuers causes Ecclesiasticall, tending
 to the execution of certayne statutes, made the last
 Parliament, for vniiformitie of order in religion.
 And yf any shall sel or vtter any maner of booke
 or papers, being not licensed, as is abouesayde:
 that the same partie shalbe pounished by order of
 the sayde Commissioners, as to the qualitie of the

Iniunctions.

fault shalbe thought meete. And touchyng all other bookes of matters of religion, or policie, or gouernaunce, that hath benne printed eyther on this side the seas, or on the other syde, because the diuersitie of them is great, and that there nedeth good consideration to be had of the particularities thereof: her Maiestie referreth the prohibition or permission thereof, to the order whiche her sayd Commissioners within the Citie of London shall take and notifie. Accordyng to the whiche, her Maiestie straytely commaundeth all maner her subiectes, and specially the Wardens and companie of Stationers to be obedient.

Provided that these orders doo not extende to any prophane aucthours and workes in any language, that hath ben heretofore commonly receiued or allowed in any the vniuersities or scooles: but the same may be printed and vsed, as by good order they were accustomed.

52

Reuerence at
prayers.

Honour to the
name of Iesus

Item, although almyghtie God is at al tymes to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in tyme of common prayer, the same is most to be regarded. Therefore, it is to be necessarilye receyued, that in tyme of the Letanie, and all other Collectes and common supplications to almyghtie God, all maner of people shal deuoutly and humbly kneele vpon their knees, and geue eare therevnto. And that when so euer the name of Iesus shalbe in any Lesson, Sermon, or otherwise in the Church pronounced, that due reuerence be made

Iniunctions.

made of al persons young and olde, with lowly-
nesse of curtesie, and vncoueryng of heades of the
menkynd, as therunto doeth necessarily belong,
and hertofore hath ben accustomed.

Item, that al ministers & readers of publique
prayers, Chapters, and Homilees, shalbe char-
ged to reade leysurely, playnly, and distinctly, and
also suche as are but meane readers, shal peruse
ouer before once or twyse the Chapters and Ho-
milees, to the intent they may reade to the better
vnderstanding of the people, and the more encou-
ragement to godlynesse.

53

Curates to
reade di-
stinctly.

An admonition to simple men, decciued
by malicious,



The Queenes maiestie being
informed, that in certayne
places of this Realme, sun-
drie of her native subiectes,
beyng called to Ecclesiastical
ministerie in the church, be
by sinister perswasion, and
peruerse construcion, indu-
ced to finde some scruple in the forme of an othe,
which by an act of the last parliament is prescri-
bed to be required of diuers persons for the recog-
nition of theyr allegiance to her Maiestie, which
certaynely neuer was euer meant, ne by anye
equitie of wordes or good sense can be therof gea-
thered: would that al her louing subiectes should
vnderstande, that nothyng was, is, or shalbe

Iniunctions.

meant or intended by the same othe, to haue any other duetie, allegiaunt, or bonde requyred by the same othe, then was acknowledged to be due to the most noble kings of famous memory, king Henrie the eyght, her Maiesties father, or kyng Edward the syxth, her Maiesties brother.

And further, her Maiestie forbiddeth al maner her subiectes, to geue eare or credite to suche peruers & malicious persons, whiche most sinisterly and malitiously labour to notifie to her louyng subiectes, howe by the woordes of the sayde othe it may be collected, that the Kynges or Queenes of this Realme, possessours of the crowne, may challenge aucthoritie and power of ministerie of diuine offices in the Church, wherein her sayde subiectes be muche abused by suche euil disposed persons. For certaynely her Maiestie neither doeth, ne euer wyll challenge any other aucthoritie, then that was chalenged and lately vsed by the sayd noble kinges of famous memorie, King Henrie the eight, and kyng Edward the syxth, which is & was of ancient tyme due to the imperial Crowne of this Realme: that is, vnder God to haue the soueraintie and rule ouer all maner persons becom within these her Realmes, dominions, and Countreys, of what estate, eyther Ecclesiasticall or Temporal, so euer they be, so as no other forraigne power shal or ought to haue any superioritie ouer them. And if any person that hath conceyued any other sense of the fourme of the sayde othe, shall accepte the same othe with this interpretation, sense, or meanyng, her Ma-
iestie

Iniunctions.

testie is well pleased to accept euery such in that behalfe, as her good and obedient subiectes, and shall acquite them of al maner penalties contelmed in the sayd acte, agaynst such as shal peremptorily or obstinately refuse to take the same othe.

For tables in the Church.



Whereas her Ma-
iestie vnderstan-
deth that in ma-
nye and sundrie
partes of the re-
alme, y^e aulters
of the Churches
be remoued, and
tables placed for
ministracion of
the holy Sacra-
ment, accordyng
to the fourme of
the lawe therefore prouided: And in some other
places, the aulters be not yet remoued, vpon opi-
nion conceyued of some other order therein to be
taken by her Maiesties visitours. In the order
wherof, sauing for an vniformitie, there seemeth
no matter of great moment, so that the Sacra-
ment be duely & reuerently ministrad. Yet for ob-
seruation of one vniformitie, throughe the whole
Realme, and for the better imitation of the lawe
in that behalfe, it is ordered that no aulter be ta-
ken downe, but by ouersight of the Curate of the

Iniunctions.

Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner to be used. And that the holy table in euery church be decently made, and set in the place where the altar stood, and there commonly covered as therto belongeth, and as shalbe appointed by the visitours, & so to stande, sauyng when the Communion of the sacrament is to be distributed, at which tyme the same shalbe so placed in good sorte within the Chauncel, as whereby the Minister may be more conueniently heard of the Communicants in his prayer and ministracion, and the Communicantes also more conueniently, and in more number communicate with the sayd Minister. And after the Communion done, from time to tyme the same holy Table to be placed where it stood before.

The Sacramental bread.

Item, where also it was in the tyme of kyng Edward the sixth, used to haue the sacramental bread of common fyne bread: it is ordered for the more reuerence to be geuen to these holy mysteries, being the sacramentes of the body & blood of our sauour Iesus Christe, that the same sacramental bread be made and fourmed plaine, without any fygure therebpon, of the same fynenesse and fashion round, though somewhat bigger in compasse and thickenesse, as the vsual bread and wafer, heretofore named syngyng cakes, whiche serued for the vse of the priuate Masse.

The

Iniunctions.

The fourme of byddyng the prayers to be vsed
generally in this vniforme sort.



¶ We shall pray for Christes ho-
ly Chatholique church, that
is, for the whole congrega-
tion of Christian people,
dispersed throughout the
whole worlde, and specially
for the Church of England
and Irelande. And herein

I require you, most speciallye to pray for the
Queenes most excellent maiestie, our soueraigne
Lady Elizabeth, Queene of England, Fraunce,
and Irelande, defender of the fayth, and supreme
gouernour of this Realme, as wel in causes Ec-
clesiasticall as Temporall.

You shal also pray for the ministers of Gods ho-
ly worde and sacramentes, as well Archbishops
and Bishops, as other Pastours and Curates.

You shal also pray for the Queenes moste ho-
norable counsell, and for all the nobilitie of this
Realme, that all and euery of these in their cal-
lyng, may serue truely and paynfully, to the glo-
rie of God, & edifyng of his people, remembryng
the accompt that they must make.

Also, ye shall pray for the whole commons of
this Realme, that they may lyue in true fayth &
feare of God, in humble obedience and brotherly
charitie one to another.

¶ Finally, let vs praise god for al those which are
departed out of this lyfe in the fayth of Christe,
and

Iniunctions.

and pray vnto God that we haue grace so to direct our liues after their good example, that after this lyfe, we with them may be made partakers of the glorious resurrection, in þe life euerlastyng.

And this done, shewe the holy dayes
and fastyng dayes.

ALl whiche and synguler Iniunctions, the Queenes maiestie ministreth vnto her clergie, and to all other her louing subiectes, straitly charging and commaunding them to obserue and keepe the same, vpon payne of deprivation, sequestration of frutes & benefices, suspension, excommunication, & suche other cohercion, as to Ordinaries, or other hauing Ecclesiasticall iurisdiction, whom her Maiestie hath appointed or shal appoynt for the due execution of the same, shalbe seene conuenient: Charging & commaunding them to see these Iniunctions obserued and kept of al persons being vnder their iurisdiction, as they wyll answeare to her Maiestie for the contrary. And her hyghnesse pleasure is, that euery Iustice of peace, beyng requyred, shal assist the Ordinaries, and euery of them, for the due execution of the sayd Iniunctions.

(.·.·)

FINIS.



Articles to

*be enquired in the visita-
tion, in the fyrst yeere of the
raigne of our most dread
Soueraigne Ladye
Elizabeth, by the
grace of God, of
England,
Fraunce, and Irelande,
Queene, defendour
of the fayth. &c.*

Anno domini. 1559.



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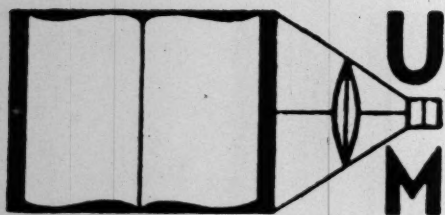
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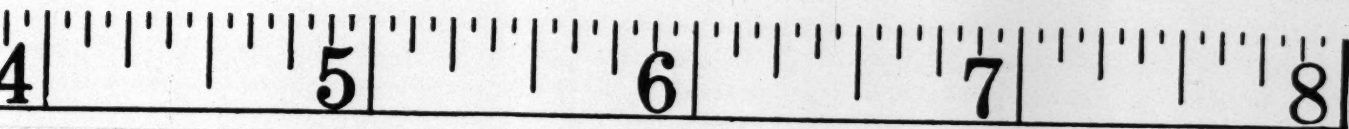
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